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bscribers and others who read this num-
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ination rate which makes the cost of
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ot promise to continue it.

Editorial.

L. REXFORD, in the January
ber of the *Universalist Monthly*,
the nail on the head when he
"Better a few heretics than a
stry bankrupt in thought, or si-
through fear." Blessed is the
ory of those who compel thought.

ROTESTANTISM must look to its
ls. While the denominational
t, in all the Christian sects, is
with their outward schemes and
ng methods, furling flags, trying
ose the World's Fair and be-
ing their representatives to
r" the gospel of intelligence,
ce and universality "gently as
sucking dove" lest they "may
t the duchess and the ladies," the
ch of Rome is busy moving for-
The Pope is recognizing
lican France, encouraging pat-
m if in the United States, re-
g Father McGlynn, while Bishop Spalding, Archbishop Ireland and Cardinal Gibbons, like true shepherds of the people, are leading, not following their charge, to progressive views and nineteenth century applications of old-time tenets.

JUDGED by the booksellers' standard, 1892 does not seem to have produced any great book. The only phenomenal sale in this country seems to have been the reprint of an old book, "Prue and I" by George William Curtis. But we suspect that at least three permanent contributions to literature have been made, viz: John Fiske's "Discovery of America," Symonds' "Life of Michael Angelo" and Stedman's "The Nature and Elements of Poetry." What other books should go in this list?

THE *Universalist Monthly* thinks that "a forward move is the only thing that will save the Universalist church from speedily becoming a back number." The same thing is true of the Catholic church and all other churches. Perhaps no church in Christendom is now so busy in moving forward as the church that has its headquarters in Rome. Witness the significant reinstatement of Father McGlynn. It does seem as though "the mother church" is girding herself for another century of conquest.

WHY should press and people be so busy in throwing stones at the dead millionaire, while so many men, now alive, are simply failing in the business at which he succeeded? They play poorly a game in which he was champion. A greed seventy millions strong may be more imposing, but it is not one whit more mean than a greed a quarter of a million strong, or one thousand dollars strong. The man who lives for himself and his schemes alone, shoveling dirt on the railroad, or building cars in the shop to run on that road, is just as mean in the eyes of God as the man who controls three thousand miles of that road with a like motive.

IT is not strange that people, themselves freed from the thrall of Presbyterian politics and doctrines, should weary of the heresy trials, and the Briggs-Smith agitation. But such should not plead weariness until they have appropriated the full lessons of the trial. The direct outcome is a profitable one. The *Christian Union* calls attention to the fact that the fame and labors of these Biblical scholars are widely advertised; that thousands have become interested in the problems that otherwise would have remained indifferent or in ignorance. Hundreds will study the composite character of the Pentateuch that would otherwise never have known that the Mosaic authorship was questioned. But beyond these direct results, let the non-Presbyterian reflect that this trial is only the Presbyterian phase of a general malady. It is a part of that common disease, which in its malignant form we call "bigotry." It is the fear of new thought and new methods; a dread of investigation lest the realities and sanctities of life suffer. This disease in its convalescent stages, is recognized as lack of courage to declare the full convictions, or to accept the inevitable logic of such convictions, not because truth may suffer, but lest the efficiency of the organization be interfered with; money be not forthcoming, and "success" be balked. This, in its last stages of development, courts ambiguity, raises double meanings into a philosophy, and makes a virtue of obscurity, and a religion of intellectual compromises, and is complacent in the presence of what it privately admits to be "absurd, illogical, and unnecessary."

Two large clothing houses in Boston advertise "No garments made in tenement houses, or by hands not paid fair wages." The *Dawn* offers a six-inch space for a year's free advertisement to any other large clothing house in Boston "whose clothing is not made by sweaters but made in their own work-shops under clean conditions." Would it not be well for the hansomely cloaked and coated ladies and gentlemen in Chicago to inquire where their stylish suits are made? These "sweaters" have to make their garments in the midst of diphtheria, scarlet fever and typhoid. If the passion for cheapness silences the humane impulses of the soul, the law of self-preservation may assert itself.

THE *Evangel*, already beginning its second year, comes to us for the first time in the December number. It is a neat little eight-page paper, published at Santa Cruz, Cal. and "issued every month in the interest of Universalism." Rev. Edgar Leavitt is editor and proprietor. Its motto, "Christ will conquer," may perhaps be taken to indicate its theological temper and tone within the Universalist ranks. It has a "church directory" of the Pacific coast and among these churches it aims to be a messenger of closer fellowship and a missionary of the more liberal faith outside. It is one more little voice lifted in the wilderness of to-day's mingled spiritual doubt and survivals of ancient superstition and narrowness, and its cry will be "glad tidings," we trust, to many an ear and vindicate its name. UNITY wishes it God-speed in the emphasis and spread of those things that unite good men of all creeds.

LAST week there was inaugurated, under most auspicious circumstances, a new woman's club in Chicago, known as the "Women's West End Club." For ordinary purposes we say West "Side" in Chicago, but it is more classic, we suppose, for a city to have "Ends." In Chicago we will soon have three "Ends." This Club girds itself for earnest work, and hopes to have a large share in the moral, educational and political regeneration of the city of Chicago. We congratulate the women on their high purposes and the city of Chicago on this new acquisition, but we also welcome it with a grain of sadness. The necessity for such clubs is a reflection upon something, perhaps many things. To what side uses are churches relegated in these days! To what artificial activities do women lend themselves in the presence of men in these days! It cost these women this year $35 each to belong to this club. How many of them in their own right and name subscribed the same amount to any church? Here by themselves they propose to bring their highest intellectual ability, and to test themselves by the severest standard of culture and criticism. When they appear in public with the men, they come in "full" dress, oftentimes shamelessly meager, with conventional affectations and talk about nothings, or something worse. There is something very pathetic in the sight of a band of self-indulgent men and women reaching after all the elegancies and luxuries of life, considering with sympathetic accents, the burdens of the miserable, the woes of the world. Is not this also, a luxury which has its debilitating side, unless thoughts ripen into deeds, and emotions crystallize into self-denial? Let men and women touch on their higher sides, and let all realize that the world is reformed by good practices, not by nice theories, So long as the churches have not courage or skill to wed culture to reform, and waive theology for ethics, at least blend the two, such clubs, made inefficient by their exclusiveness and uni-sexual character are very necessary and welcome.

"THE Worth and Dignity of Labor," a sermon by Mr. Wendte upon the dedication of a memorial window for Lewis and Jane P. Cutting, in the Unitarian church at Oakland, Cal., comes to us in elegant paper and type, with a fine illustration of the beautiful window. The sermon, along with the simple story of these two worthy lives, weaves the lessons suggested by its title. We quote the opening and closing paragraphs:

> A congregation of religious free-thinkers like ours, in employing art to adorn its sanctuary or enrich its services, should not be content with merely copying the traditional ecclesiastical forms. It should choose types and employ symbols that truly express its intellectual convictions and spiritual trusts.
>
> Dr. Channing said that the acceptance of the simplest, most universally acknowledged principle of Christianity—the Brotherhood of man—would bring about the complete transformation of society, re-establishing it upon new bases of righteousness, love and peace. To that ideal we dedicate this window, to that great aim our church is devoted, to nothing less than that do we consecrate our worship and our service.

Chicago's New Year's Gift.

The most important event in the history of Chicago during 1892 was the decision of the Supreme Court which gave again to the city the control of its Lake Shore front. The court did but sustain the previous decision of nature. It but re-stated the principles of manifest justice and common sense. Towards the lake will the panting millions turn their sweat-begrimed faces for centuries to come. From the lake must the life-restoring and health-preserving breezes come that will maintain uncounted generations to come. Now that it has control what will the city do with it? Will it, like the unlamented hoarder of millions, grasp it greedily and convert it promptly into a murky mart of rent-yielding and crime-sheltering trade? Will it even deaden the ripple wash of the waves upon the beach by the clink of the dollar? Or will it accept it in high trust for the higher needs of man and convert it more and more into that wealth for the eye, that revenue of the mind which will make bad men, for the time being, good, purify the vicious heart, and keep the pure soul from shame? Now Chicago has a chance to retrieve

somewhat of its lost estate down town. The greed or need of money in years past has seduced all, save one of the churches of the city, away from the heart of our city to its perennial loss and disgrace. Our churches years ago abandoned the central fortresses which they ought to have held. They sold out for a big price and went where land is cheaper, and where their work was easier and far, far cheaper too. Prof. Swing, Dr. Thomas and Mr. Mangasarian through their supporters now hire theaters, at high prices, and for two hours in the week, are fighting a brave but a losing battle with the enemy on his own ground. All the rest of the week a solitary Methodist church alone holds the fort.

There is no chance of getting within a mile and a half of the center of things in the city of Chicago with the missionary and healing words of art, literature, science or religion now, without paying rent to private interests, and such interests are not rated low at the heart of Chicago. Now, can Chicago hold its newly acquired public domains for public interests? Let the railroad take what belongs to it; then let the city begin beyond their line and construct ample grounds out into the lake. Make room for head and heart, for eye and ear, for men, women and children. On this ground let there be built gracious halls for music, for science, literature and art, and if religion can get no other foothold, let it do as once it did, in its sublime embodiment on the lake of Galilee, take to the boats and talk to the multitudes on shore. Let airy viaducts, beautiful as needlework, wrought in iron, decked with flowers and statuary, lead into this great people's park which will also be the people's palace, available to the philanthropies of mind, the potencies of soul, summer and winter, in darkness and in light, from dawn to the setting of the electric lights, at a time when all wholesome souls should be wrapped in the sweet oblivion of sleep. Something like this, in possibility, is the great gift which the Supreme Court of the United States gave to the city of Chicago in 1892. If Chicago but wills it, it is equal to its opportunity. Let no one rebuke this dream as extravagant; let no one plead poverty in the presence of it. The unparalleled transformation at Jackson Park puts all poverty apologies to the shame and to the silence, when any truly great thing is to be done by or for Chicago. There is room enough, strength enough and money enough to accomplish any high and holy task that conscience, and intelligence, and love dare ask of this or any other part of the world. Given inspired patience, sustaining purpose and it will come. The only poverty that obstructs is the poverty of soul, the meagerness of ideas, the impotency of the will. These are often generated by the accumulating dollars; they are never created directly by dollars, else the seventy million man would not be the least honored among the dead of '92. Let other cities which still have a place for the public heart in the center guard it with all vigilance and let a Public Hall, the national cathedral be built thereon.

Causes of Our Increasing Crime.

While England and some other foreign lands have shown a steady and remarkable decrease of crime through the last forty years, ours has shown a strange increase. Mr. Wines, superintendent of this department of 1890, told us that this increase was "not alarming," and that further study might show that it did not extend to "crimes of a serious character." But his new bulletin of the present year shows plainly enough that it extends even to murder. While our population during the last decade increased less than 25 per cent, our prisoners charged with homicide increased nearly 60 per cent. Also the records kept by the Chicago *Tribune* for the last eight years show a great increase in murders in our country, and report over 4,000 for 1890 and 5,906 for 1891. It shows a yearly average for this period of over 3,000, or forty-eight to each million inhabitants. This is less than the proportion in Italy, Spain and Hungary, but nearly three times that of France, nearly four times that of Germany and eight times that of England.

Various causes are assigned for this increase, but none of them is sufficient. It is generally laid chiefly to foreign immigration. Yet statistics show that immigration has had but a slight effect. In the census of 1890 foreign-born whites made over 14½ per cent of our population; yet they furnished only 16½ per cent of all those prisoners charged with homicide,—only a very little above their share. In contrast with this, our negroes, numbering less than 12 per cent of the population, furnished over 37 per cent of these prisoners,—that is three times their share. Let us stop charging our increase of crime to immigration. Immigration has increased it a little, but only a little.

Its causes are many. Poverty is one cause of crime, yet England and Ireland with their crowds of poor show far less of it than our nation. Heredity is an important cause, yet heredity works there just as here. Intemperance is a leading cause, yet less than one-fifth of those homicidal prisoners were drunkards. Ignorance is a leading cause and nearly one-third of them could neither read nor write, yet nearly all the other two-thirds could do both, and many had received an advanced education. The decay of orthodox belief is often assigned as a chief cause, yet this has decayed little among those negroes, while ten of those homicidal prisoners were even clergymen, and the most unwavering confessions of faith come from the foot of the gallows.

The disuse of the death penalty is often given as the cause of increasing murders, yet they have increased most where that penalty is not disused. Only one person was executed last year in all New England, yet there are fewer murders there than in any other division of the country. On the other hand, Georgia executed twenty-eight persons last year, legally or by lynching, yet showed more of those homicidal prisoners than all New England. The seven states on the lower Mississippi so executed 170 persons last year, yet had ten times more of those prisoners than New England. Not the severity but the certainty of punishment checks crime, and the lack of this certainty has, doubtless, helped much to increase our crime.

But doubtless a very prominent cause of crime has been our prison treatment of criminals. In our jails we have kept first and moderate offenders in company with hardened old criminals for weeks and months, until innocence itself would be hopelessly corrupted, and our jails have become "schools of crime." In our prisons convicts have often been treated with a cruel method which has maddened them into worse criminals—sometimes with a sentimental method which has only encouraged them in crime. What is wanted is a wiser method which segregates youthful offenders in reformatories and trains worse ones humanely, but rigorously, in penitentiaries, encouraging them to reform if they will. This method has long been practiced in England, and is, doubtless, one leading cause of her decrease of crime. It is at length extending in this country and will certainly help to turn the tide of crime here. H. M. S.

The Cause of Error.

The cause of error very seldom lies in the thing observed; in almost every instance it lies in the observer. Let the theory from which the observer starts be incorrect, and he will find his subject full of flaws and inconsistencies; let it be correct, and he will find his subject easy, intelligible, consistent and unital.

So when science stood on the theory ground of the Ptolemaic system, astronomy was full of mysteries and unintelligible things; as soon as Galileo, and Newton, and Keppler gave her a different position and a new and more correct theory, astronomy almost immediately became the easiest, most harmonic and exactest of sciences.

In the same way, so long as the church had for a working theory an impossible trinity, an improbable atonement and an unthinkable Bible-inspiration, she found the Word and the work of God full of mysteries, of inconsistencies, of incongruities, of contradictions. But as soon as she sees the New church ground and changes her "working-theory," she will find the entire Word and work of God to be one harmonious, consistent and unital entity, in which every part fits into every other part and is adapted to it.

Whatever fault there be in a system of theology it is never the Creator's, always the creature's; never God's, always man's. "Render therefore unto Cæsar what is Cæsar's, and unto God what is God's."—*New Church Messenger.*

THE following suggestions come to us, we know not from where. They are good enough to go the rounds and we speed them on. This is the right way to use the Bible, and other books too. This is the selective method of the higher criticism which we commend to our heresy hunters.

Everybody has moods and tenses, so everybody will be interested in the following prescriptions:

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong-headed, go to see Moses.

If you are getting weak kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are a policy man, read Daniel.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arms around you.

If your faith is below par, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, climb up to Revelations and get a glimpse of the promised land.

Men and Things.

OF the forty-one successful candidates in a recent examination held in Wales by the London University of Arts and Sciences, twenty were Welsh women.

IT is said that the son of Jay Gould, having sought all newspaper allusions to his father's death and life, has received 20,000 clippings, 8,000 of which are from European papers.

THE *Woman's Century* is the name of a new weekly paper to be published in Weimar, Germany. It will be devoted to the advancement of women in the "Fatherland."

SEVENTY cigars and fifty cigarettes, for every man, woman and child in the United States, were manufactured in this country last year. Oh, the pity of it! The shame and the blame of it!

MR. ARMOUR thus characterizes the theological import of the gift which establishes a great institution of learning for the young men and women of Chicago and vicinity: "There is nothing sectarian about the mission. Its religion will be sixteen ounce the pound, but undenominational, and makes no difference to me whether its c verts are baptized in a soup bowl, a pond the river."

EX-GOVERNOR COFFIN, of Iowa, friend of railroad men, has distribu 30,000 white buttons among train men si last May. They represent total abstine from intoxicants.

THE city of Para, in Brazil, has no alle so all garbage and ashes must necessarily put into the street each evening. By n morning the filth of the streets has been posed of in a crematory three miles away.

A GREAT calamity threatens French English society, which, more than like like the cholera, will eventually reach American shores. It is the return of crinoline in woman's apparel. Societ are being formed to resist the advar abroad. What are some of the old societ doing, the churches for instance? Are th getting so inefficient?

THE pretty English goldfinch is thre ened with extinction; women want feathers on their hats, and this, notwi standing the fact that the society for protection of birds in Great Britain ha membership of 5,200 as against 1,200 of year before. Again we ask, what are churches doing in England? Are they better than ours in the United States?

IT comes to us by the way of the Lond newspapers that the Chicago Brewing a Malting Company for this year has not be able to declare any dividends on comm shares, but that they hope for better thin next year. If this were only true how gl we would be; but we fear that the trade h not been depressed, and if the above is tr it is not from lack of business.

AT Hedding College the new rule excusi students from examination who receive term grade of ninety or upward, is provi a success. At the close of the fall term was found that a larger per cent. than us had reached the required standing, and the winter term opens, "I am going for ninety" is frequently heard. This arrang ment provides for a "prize" that every o may take. This is a suggestion to be urg upon all teachers and school boards.

"A STREAM near Tucson, Arizona, pet fies all soft substances thrown into it. It in the great Colorado potato beetle belt, a at the time of their migrations thousands them strike the water and are converted i stone." So says an exchange. This is a mirable use to make of these enemies of domestic plenty and the comfort of small boy, whose business it is to gather bugs and burn, when he would rather a-fishing.

A GLACIER has been found in Southe California. For many years tradition h told of such a phenomenon of nature a recently an expedition was sent out by Los Angeles *Herald* to investigate matter. The tradition was verified, for up the upper levels of Gayback mountain, greatest of the San Bernardino range, a g cier one mile long and on the average 2 feet in depth, was found. The icy ma moves downwards at the rate of forty-sev feet a year.

THE publishers of the works of Herb Spencer have recently issued some intere ing figures showing the extent to which works have been appreciated. "Edu tion" has reached the largest circulatio 10,000 copies having been sold at 10s, a 26,000 of the cheaper edition at 2s, Taken all together the sale of the wor which have taken over forty years to p duce has resulted in gross receipts of £3 000, or an average of considerably less th £1,000 per annum. In this connection i interesting to note that a recent faith translation of the "Thousand and o Nights" brought its late author a net pro of £16,800.

EDWIN DWIGHT MATTHEWS in the *Are* writing on the New Religion says: W this religion is destined to accomplish seen in its practical operations. At the I theosophical convention in Madras, Ind the two hundred delegates included Parse Mohammedans, Brahmins, Buddhists, a English Christians, from various parts Asia. They met upon an equal footing a frankly discussed the principles of the c universal religion, each considering the fa of his fathers as the most appropriate st of the truth for himself and his people, a seeking its inner interpretation in theosopl Caste and religious jangling were entir absent, and the sacred books of their dif ent religions were all studied in turn. the Theosophical Society in the Uni States, in its many branches comprises Je Roman Catholics, Protestants, Swedenb gians, Spiritualists, Rationalists, Thei and even some calling themselves Athei in a group of earnest students of that tr which transcends and embraces all phase thought—which can only be really tested experience, and best taught by living

Contributed and Selected.

Lines.

uggested by a Visit to Sinsinawa Mound, Wis.)

m Pisgah's lofty heights, O Lord,
favored few were once allowed
o view the Promised Land;
n all ages, every clime,
earnest few, from time to time,
hall know thy guiding hand;

ll mount some Pisgah's hallowed crest,
ll find, reward for lonely quest,
n inspiration grand;
ll see life's ills and joys combine
gild with beauty and refine
he landscape; yea, shall stand

perfect trust within thy care,
o, knowing all, doth make so fair
world; at rest in thee,
rnal strength shall fold in love,
rnal watch shall keep above,
Great God, we look to thee!

some diviner sense of things
r souls seem buoyed, like bird on wings,
o soar in heaven's blue dome;
find a Zion's temple here.
d, hark! the angels whisper near,
"O weary ones, come home!"

some exalted mood like this,
realize the perfect bliss
Our souls may find in thee;
ee, whom we cannot formulate,
ee, whom we feel no word is great
Enough to name, we rest in thee!

SARAH C. GUERNSEY.
AKWOOD, LAKE GENEVA, WIS.

he Open Hand Without the Open Heart.

Now is the time to think of the or; when all without is cold and rk and bleak, and all within bright d cheerful. Toasting our toes in e glowing darkness, one's imagina-n pictures the different phases of e, and questions which demands ost our sympathy.

At this hour thousands of young omen are leaving the dreary mo-tony of store-life for a cheerless ace somewhere with a minimum of rniture and comfort. No loving ce to greet them at the threshold, no ppy reflection that, though they crifice time and strength, there is a ighter beyond. As our pretty girl ngs wearily to the car-strap, a sort dumb despair settles upon the ung face. The thoughtful observer ay detect in mien and manner the mistakable testimony of a better st, but alas, what doth it profit her this bitter present!

Or to reverse the theorem, Thack-ay would say, "How many rich men we know without caring to ask ho their father was?"

Suffice it, she is poor, and that is ndemnation enough. Little we eam how that proud, sensitive na-re longs for a word from those in a gher, but her proper, sphere.

And after all, what is Charity? This a philanthropic day. Thousands e giving munificently to the indi-nt and indifferent; but such giving ay encourage indolence and spurious dependence. This leaves the mid-e-man quite out, and it is he who most jostled by fortune and the owd. The very rich, no matter hat their disaster, have still a cer-in prestige, the very poor are with-t pride and ambition, but the ediocre in talent, lineage or estate e exposed to sternest vicissitudes d least sympathy. Those whom versity has marked for her own are t necessarily common and coarse; ey sometimes possess the delightful alities in a superlative degree, and uch with them is not contamination t a benefit.

A great banker of this city, on inted petitions for charity, was so-ited by a young girl for a position recommendation; without reason denied it but was profuse with ad-e.

Advice was not bread, her wisdom s born of experience, not years, she required an honest income, was willing to earn it and should have been encouraged. Unmerciful disappointments followed; but finally she triumphed, and with that delicious chance, opportunity, proved herself worthy of the best.

A young man also applied to this same benefactor, and was refused. It was the turning point of his life, the flood drove through another channel, and he henceforth was bound in "miseries and shallows."

Long prosperity had dulled the banker's sympathies, he had forgotten the Golden Rule; with fawning friends to flatter he could not realize others might crave friendship, that "sweetener of life." He could not grasp that,

"—Grand epitome of knowledge,
Every human being has a heart and soul,
And self is but atom of the whole."

It is fatally true we are the helpless bricks and mortar of the Structure of Eternity; some of us are chipped and narrowed to form a hidden angle, some stand out against the rough north winds, and some are snug in a cosy corner where the sun ever shines.

Oh, haste the auspicious hour, when atmospheres may mix, when we realize the "larger hope" that humanizes mankind, when there will be no inequality save of the heart, when though that,

"The stranger and the poor by Jove are sent,
So what to them is given,
To Jove is lent,"

we learn not to settle our account in heaven by gold alone but by sympathy and hospitality. B. H.

Lines.

(Sent with a Christmas gift of a tray for the Study Table, on which the Image of Buddha is stamped.)

Day after day
Buddh sits pondering here on his tray,
What will be his first sensation
When he finds his destination,
On the Pastor's table laid
'Mid the books with which 'tis spread?
What will he think
Of the pens and the ink?
Do you suppose he will laugh
At the phonograph?
Have a chill down his back
At the caligraph's clack?
Will it break his composure,
Make his eyes shine with pleasure,
When in *this* land and age
He hears *himself* called a *Sage?*
And when some of his kin
Next year happen in,
Will he bristle with pride
That he should abide
(Gauge the blessing who can!)
With an all-around, nineteenth-century American man?
And so, day after day,
Buddh sits pondering here on his tray.

Correspondence.

The Second Year of "The New World."

TO THE EDITOR OF UNITY:—The very friendly and appreciative notice of the December number of *The New World* in a recent issue of UNITY leads me to write a few lines in reference to the present standing of the new periodical.

Your reviewer and many of your readers will doubtless welcome the information which I take pleasure in imparting in behalf of the editorial board that the general public both in America and in England has received *The New World* with much greater cordiality and generosity than we expected a year ago. The subscription list is already of very creditable size for the first year, and the sales of single copies of each number have uniformly been larger than the number of subscribers. This latter feature of the situation is pleasing to the editorial board, for it was with a view to some such result that we intentionally fixed the price of single numbers in exact proportion to the subscription for a year. An actual sale, to subscribers and purchasers of single numbers, of an average of 1,400 to 1,500 copies of each number of *The New World* for 1892 is a success in a high degree gratifying to all its friends (I may say without any desire to disparage other theological and religious reviews that this is already a showing not equaled by any high-class theological review in our language, so far as we know.)

Having every reason, both from the hearty and unanimous verdict as to the quality of *The New World* pronounced in every quarter, orthodox and heterodox, where it has gone, and with the large measure of financial success which it has had in its first year, we desire every friend of the new review to remember that, *for it is to pay its own way*, as it ought to do, it should have a sale about half as large again as at present. We have no little cause for expecting such an increase as *The New World* becomes more widely known at home and abroad. We have no doubt that its quality can be kept up, at least as high as in its first year, and we have as little doubt that it will enlarge the number of its friends from month to month. It remains, however, the clear duty of every friend of freedom and scholarship and rational thought in religion and theology to do all he can to increase the circulation of *The New World*, until it is entirely self-supporting.

Writing here with a special view to the Unitarian public, let me say that Unitarian clergymen and laymen alike, who are not already subscribers or purchasers of *The New World* are the very first persons who should show their interest in the most tangible way, by their personal subscriptions. With every desire that the strictly missionary work of the Unitarian church may continue vigorously and steadily enlarge the field of its operations, I would remind every reader of UNITY that such an undertaking as *The New World* is in the eyes of the great Christian denominations a much more important phenomenon than the new churches we establish from year to year. *The New World* is an undertaking in which no other church will take so close an interest as the Unitarian body, yet it has commanded from the outset the sincere compliments of the most orthodox periodicals of the day. I can not say too emphatically (putting aside for the moment any personal connection with the periodical,) that in no way can the Unitarian church of America more surely retain its self-respect, increase its legitimate pride in its own peculiar work, and command the esteem of the great denominations of Christendom than by the hearty and sufficient support of such a periodical as *The New World* endeavors to be.

As one sign of the manner in which the outside world looks at this new review, (thus far supported, financially, by Unitarians mainly, with no desire on their part to make it in any way serve a denominational purpose), I will close by quoting from a notice of the last number in the *Boston Herald:*

> We cannot conclude the present notice of this magazine without expressing in strong terms our sense of its value to the religious thought and discussion of the day. The candor and the honesty of the different contributors go without saying, and it is a remarkable indication of the virility and vigor of our present thoughtful religious life that men who are going down to the foundations of things can be induced to give the honest results of their studies in this way. In a pecuniary sense such a magazine does not pay for itself, but in the leadership of thought the liberal men of this country have never made a better showing for themselves than through the pages of this quarterly. It has done a great deal to lift the Unitarians as a body up to a plane where their best men are recognized for what they are worth, and it has contributed much to the advancement of religious thought on the best lines. It has made a place for itself that is recognized by every one, and both the men who have supported it in cash and those who have contributed to it their best thought are entitled to the praise of having accomplished through its pages a great deal for the larger life of Christianity upon which people are now entering."

NICHOLAS P. GILMAN.
26 BEACON ST., BOSTON, JAN. 2, 1893.

EDITOR UNITY:—In a recent editorial on the action of the Unitarian church at Tacoma in withdrawing from the denomination you quote the following extract from the December issue of the Pacific Unitarian.

"It is expected that every Unitarian Society on the Pacific coast will join, changing its name to The First Free church. * * * The reorganized Unitarian Church will be non-sectarian in spirit and undenominational in principle."

This utterance has misled you and may mislead others concerning the attitude of the Unitarian churches on this coast. It is proper therefore to state that the extract referred to does not contain an editorial opinion, but was simply a clipping from a dispatch telegraphed from Tacoma to the San Francisco newspapers. It was a case, evidently, where on the part of the sender the wish was father to the belief. So far as heard from, however there is not the slightest intention on the part of any of our ministers or churches to follow the example of the society at Tacoma, which we unite in deploring and deprecating. Respectfully.

CHAS. W. WENDTE.
OAKLAND, CAL.

TO THE EDITOR:—The following extract is from the address recently delivered by Col. J. H. Brigham, master of the National Grange, at the request of the relatives of Mr. Flickinger, a neighbor of Mr. Brigham:

> "Our friend and brother did not accept the views and beliefs entertained by many of our people, but he was a firm believer in the greatness and goodness of an infinite God. And as he saw and understood his character and teachings, he trusted in Him. It is not for you and me to say that he should have discarded his belief and accepted ours. He, like all of us, must finally meet the Judge of all the earth, and when that time comes, we will not be tried by any creed of any church; but will meet face to face, a just and loving Father who will not condemn without reason. "Shall not the Judge of all the earth do right?" In the hands of that Judge we leave our departed friend and brother."

It was asserted by the Hebrew prophet that "The liberal deserveth liberal things," and as Mr. Brigham is a member of the Methodist church, he is entitled to commendation for his liberal views. Christ taught the fatherhood of God—"If ye being evil know how to give good gifts to your children; how much more shall your heavenly Father give, etc."

OBSERVER.

A Christian Theory of Morals.

EDITOR OF UNITY:—I would like to present for the consideration of your thoughtful readers the following thesis:

That the Christian church in none of its branches presents a theory of good morals adequate to the requirements of our age and status of civilization.

Upon this, two explanatory remarks may be made.

First, In this thesis it is not implied that Christians as others do not, in an instinctive way, "do good," for so do all things from wheel-horses to sunrises. But their philosophy of so doing is held to be no more stable than the shadows of wind-blown branches playing over the sward.

Second: The term "Christian" is taken in that sense which supposes Christ to be mystically more than an illustration in the nature of a universal philosophy.

HOWARD FITCH.

Church Door Pulpit.

The Essential Christ.

SERMON PREACHED DEC. 25, 1892, BY REV. E. A. COIL, PASTOR OF UNITY CHURCH, CINCINNATI, O., AND PUBLISHED BY THE CONGREGATION.

TEXT: "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"—*Jer. 8: 22.*

A strange text for a Christmas sermon I dare say many of you think. To be asked to turn aside from our holiday festivities and contemplate the darker experiences of life has a certain strangeness about it because it is a thing to which we are not accustomed. I step out of the beaten path this morning, not because of any ambition to be eccentric for eccentricity's sake, but because I believe new wine should be put into new wine skins. The old ones are not only unsafe but so limited as to capacity that they do not meet the needs of mankind. To declare them in almost every way inadequate and cast them aside will bring an avalanche of criticism upon us I know. It will be charged that we are reckless innovators who are blind to the real needs and interests of men. But having reached a point where it seems clear that to maintain silence or seek compromise ground will, although yielding temporary peace, leave us shorn of our locks, there should be no hesitation as to our course. It is not simply for the sake of destroying something that I speak plainly against old ideas and practices. I stand here this morning to speak in the interest of more genuine and more universal Christmas carols than those we have been wont to sing. And I declare to you now that preaching Christ as Christ has been preached by the great majority of our so-called evangelical brethren, has not, will not and cannot make Christmas a day of universal joy. It is because I am an avowed optimist and believe that it is possible to dispel the dark spots in the world's religious and social horizon that I shall call your attention to them to-day. That spots of blackest hue are there, no one whose eyes are open will deny. But it is possible to drive them away, and because it is possible until they are dispelled a tremendous amount of selfishness if not downright mockery will lurk in our Christmas songs and displays. A great deal will be said today, throughout Christendom at least, about peace on earth and good will to men. Now let us stop a moment and consider a few plain, unvarnished facts. Look beyond the Atlantic. Europe is to-day supporting an armed host so large that the necessary burden of taxation is constantly sapping the energies of her people, and we hear from certain quarters that this burden must of necessity be enlarged. Nation is watching nation with painful closeness. Each one seems to be in constant dread of the tiger spring and is on the alert to stay it or is strengthening itself against the evil day.

Men are to-day crying, "peace, peace," but they continue their preparations for war. Crowned heads caress each other, I know, but well-equipped and costly armies stand at their backs. Our own coast defense is giving some of our leading citizens much concern and our navy is being re-inforced.

Many of the people of Cincinnati will hear much about peace and good will from the pulpit to-day, and then walk past a recruiting station on their way home.

A representative of our standing army is stationed in our very midst to engage men to prepare for war.

The industrial field is not without discouraging features. There we see capital organizing in the interests of capital, and labor organizing in the interests of labor. In the mean time who is there that organizes in the interest of humanity? Some men have to be driven to give what is just. Others *are driven* whether it is just or not. The spirit which made chattel slavery possible, although weakened is not yet dead. "Men are cheaper than shingles. There are a dozen waiting to take the place of every one that drops out," replied a New York employer when asked to build a shed for the protection of his workmen who were very much exposed. "My employes are no more to me than just so many machines. When they have done the work for which I employed them, and their wages are paid, my interest in them is at an end," said an Ohio capitalist to me less then a decade ago. On one hand we count millionaires by the score. On the other we count by the hundred those who toil from ten to fifteen hours a day for which they are paid at the rate of from four to six dollars a week. And yet after a fashion, men have been preaching Christ for nearly nineteen hundred years. Here is something for those who are shouting, "Peace on earth and good will to men," to consider.

Representative John Dewitt Warner of New York, chairman of the subcommittee which has been investigating the sweating system in New York, Chicago, and Boston, has just completed a thorough investigation of the workings of the system. In Chicago, he says, the victims live in rotten buildings, unfit for human occupation.

The liability of contagion from infectious diseases is great. Scarlet fever signs are posted on some of the houses, but work goes on in the midst of the sick. Poor wretches were found by Mr. Warner to be working in New York at ten o'clock at night, having worked from five and six in the morning. Many instances of this kind were noted.

Children in every condition of filth swarmed in the shops, and some of the puny things were found dragging heavy bundles from one room to the other. Many of the workers slept on piles of clothing where they worked, being unable from sheer exhaustion to move from their places.

And such scenes, according to official statement are being enacted in the very shadow of massive and costly structures within which Christmas festivities take place. I know the story of the lives of many noble clergymen too well to make sweeping criticisms when speaking of my brethren in the ministry; but I sometimes fear the widow and orphan will stand in the judgment with some of us and condemn us. A poor woman standing in the midst of a dingy, poverty-stricken room, which was all she had to call home, with tears running down her face, and her arms around her two fatherless children said to me less than a month ago, that in spite of her strugges she was compelled many times to see her dear ones go hungry and cold. Incidently she mentioned the church of which she has been a member for years, and quick as a flash I remembered that I had just been reading a glowing account of a pleasure trip from which the pastor of that church lately returned. Too often, I fear, men seek to honor the historic Christ of nineteen hundred years ago and at the same time permit the crucifixion of the essential Christ at their very doors. While ringing our Christmas bells, preparing our Christmas trees, and singing our Christmas songs let us not forget that in *this* country, the boasted land of the free and home of the brave, women are forced to go hungry or sell their virtue for bread.

Authorized investigation has shown that out of two thousand fallen women in the city of New York, one thousand one hundred and twenty-seven were paid for honest work done before their fall, at the rate of from one to four dollars a week. And that in a city that counts its millionaires by the score! That these extremely low wages are inimical to virtue and directly breed vice is to-day a recognized fact of which advantage is taken by many a brutal black-hearted man who has crucified the Christ within his own breast.

A careful study of the church as an institution, the avowed object of which is to transform the world and make it what it should be, does not give the assurance we should like to have.

We soon discover that it is not exempt from the narrow and exclusive spirit that so often manifests itself in the actions of men of affairs. Dearly as the church professes to love the principle of brotherhood, it often happens that its application extends only to the end of some denominational roll. No matter what their character, those not included in that list are in many cases excluded as publicans and sinners and are denied all interest save that which occasionally seeks to convert. Somtimes the discovery is made that one whose name appears on the list, drops a consonant in his pronunciation of the denominational shibboleth, and immediately he is taken to task. The heresy hunter, ever watchful and active in his self-appointed task, is soon upon his track. Sometimes he is suspended from the ministry. Sometimes he is studiously and persistently ignored until the slight can be endured no longer and with heavy heart he turns from those who once called him brother and from whom he had a right to expect different things. Then sometimes he is excommunicated and set adrift just at that period in his life when he is in greatest need of help and brotherly advice. This denominational prejudice and exclusiveness are so apparent that they need no further comment here; that they exist in large proportions and are productive of much mischief is evident to all who have taken enough interest in the matter to study the facts. I told you in the beginning that I am an optimist, that I call attention to the deep wounds in our social and religious life not for the purpose of discouraging or creating a sensation, but because I believe they can be healed. It is no uncommon thing for me to meet people who say it is useless for us to allow ourselves to get wrought up to fever heat because these things are so and they cannot be helped; but I tell you, barring cowardice, of which there is a tremendous amount extant, and infidelity to our own day and generation, they can be helped. There is balm in Gilead, there is a physician and these ills can be cured. To say that they cannot is equivalent to declaring that civilization does not civilize, that Christmas songs are a mockery and life itself a blunder the magnitude of which can never be told. But to effect the cure which I believe possible, both the remedy and the method of application of which so much will be heard to-day, must of necessity be abandoned. Even if the theory so widely advocated were true, the results prove it to be inadequate, just as they have discredited much that was once considered orthodox in medicine and surgery. I showed you last Sunday that there is no satisfactory basis upon which to rest a belief that such a being as evangelical Christendom declares the historic Christ has ever existed at all. But if there were such a basis, and it could be shown that such a being did exist, I have no hesitation whatever in declaring that a religion which allows the well-fed and well-clothed pastors and laity of St. Peter's and St. Paul's to go to heaven on the merits of another, while certain of their poor struggling sisters are forced to go hungry and cold or sell virtue for food and raiment never has, never will and never can establish peace and righteousness among men. It is in the very nature of such a religion to promote sectarianism and selfishne such as stand directly in the w of the accomplishment of the greate possible good.

The eyes of the world need to opened to this fact. Men and wom are in darkness as to their own pos bilities and many continue to live lo and degrading lives because they ha been taught they are carnal by na ure and from the moment of th birth at enmity with God. They a told that their only hope for salvati lies in a magic application of t blood of the historic Christ, aft which they are no longer themselve but new creatures. In this mag performance all responsibility is thru upon the shoulders of another a the real offender allowed to go fre The reasoning may be logical enoug but I believe the promises to be fals and because of their falsity they a productive of much mischief amon men. I am not blind to the weakne of humanity, but that we are by na ure at enmity with God, I den Man's wickedness, and the histor Christ his only hope of salvatio have been dwelt upon and emphasize But the essential Christ or the divi immanence in humanity has been r jected of men. It is this failure recognize the essential oneness of t life of God and the life of man th more than anything else hinders t growth of the Christ in every huma heart. When Judah seeking t happiness of his aged father, propos to remain in Egypt a bondman Benjamin's stead, the Christ with him triumphed. In Hagar's love f her child, in the devotion and loyal of Damon and Pythias, in the se sacrificing work of Florence Nightin gale, in the purity and nobleness Whittier, in the patient endurance a mighty host of devoted fathers a mothers is to be seen a manifestatio of the Divine just as real, just genuine in quality as that made upo Calvary's cross.

"Wherever through the ages rise
The altars of self sacrifice,
Where love its arms hath opened wide
Or man for man has calmly died,

"We see the same white wings outspread
That hovered o'er the Master's head;
And in all lands beneath the sun
The heart affirmeth "Love is one."

"Up from undated time they come,
The martyr souls of heathendom,
And to his cross and passion bring
Their fellowship of suffering.

"And the great marvel of their death
To the one order witnesseth—
Each in his measure but a part
Of thy unmeasured Over Heart."

Are you like Philip in that yo would see the Father? Then com with me some day and I will sho Him to you. It is in the sad yet n ble, patient face of an old lady who spite of bereavement is faithful those about her, ever offering herse a living uncomplaining sacrifice the needy, that unmistakable eviden of the Divine presence can be see I will take you to her home.

A little farther on is a man who h passed through some most trying deals, but in spite of them all he always kind, is never too tired speak a tender word nor so much a sorbed in his personal welfare as be unmindful of the struggling so about him. The Christ in the hea of that man has not been crucified the interest of mean and selfish en In another quarter is an old lady w has been the victim of a most distre ing physical ailment for many yea Yet she is the marvel of the comm nity in that she seems constantly forget her own affliction and is e patiently striving to contribute son what to the happiness of mankin Already there are many who call blessed, but her hand is not stay In these, and a multitude of others whom I can point you, God manife

self to-day as clearly as in any of the past. "But these people ld themselves disclaim much that ascribe to them," I am told. So h the more honor to them on that unt. By so doing they prove nselves to be co-partners with s of Nazareth in the work of sav- the world, for He too, you remem- reproved those who called Him l. It is to this essential Christ, Divinity immanent in humanity hich we must make our appeal if xpect to see the world saved from "Man's salvation is not the work agic, nor a gift nor an involun- unconscious change. It is an evement, the outcome of a proc- In other words it is the devel- ent of the essential Christ within own breast. But so many do not ze this, and because they do not ze it they go blindly groping t in the universe for that which has planted in their own hearts.

'In thine own being, thine,
Not elsewhere, search for His;
Not in some outer heaven and earth;
Within He speaks and is."

earn this grandest of all truths, beware that you do not drag ary and the cross about with you ever you go. It is a sad thing one who was trying to reform world some nineteen hundred s ago should have been taken by nt hands and nailed to the cross. a much sadder thing that great s of people are this Christmas ing willfully or ignorantly cruci- g the Christ within themselves. cross is raised on the Golgotha of selfishness or sensuality and to e Christ is mercilessly nailed, and go down after the crucifixion, es to the passions of the flesh, ing personal gratification regard- of the cost of their fellowmen. he very sanctuary built in the e of Christ, there are to be found e who have crucified him in their hearts in the interest of fashion, ion or wealth. Outside there are y who in other ways are doing the thing. Those of you who have Robert Elsmere remember that as the low ribaldry and reckless lgence of some who had turned backs upon the church that made eart bleed, and prepared the way at famous lecture which he de- ed before the working men's I know just how poor Robert bout it all. Among those who lentified with no church what- are to be found some of the l souls of earth. Do not I am blind to this fact. But is another class whose eyes are l and they do not see that in low and ribald flings at the old and their careless vulgarity they rangling the Christ which strug- or utterance in their own lives. to reach these people and get to see that no matter what be- s of the stories of the historic t and the faiths that are well- outgrown, they should be pure, and true to the Divine spark in own breasts, is one of the ques- that perplexes me more than I ell. The story of the crucifix- f nineteen hundred years ago s me. The crucifixions that I king place all about me right in Cincinnati, well-nigh break eart. They make me sad beyond g, but they do not discourage Man can and he must know lf. But until he does know lf and follows the divine light in vn soul, Christmas cannot be a f universal joy. Other means avail somewhat, but they will destroy the cause of religious y, degrading sensual indul- and social injustice. A dis- shed gentleman came over from York the other day to tell us hing about individual responsibility in things pertaining to municipal affairs. His message was good as far as it went, and he delivered it with telling effect. While acting upon his advice, however, this additional thought should be kept in mind. A policeman who does his duty simply because he is watched, is not a reliable officer. In an emergency he will most surely fail.

A mayor, judge or one entrusted with public funds who before acting stops to inquire whether or not the public has its eye upon him is not worthy of trust. Such men are after all much the same in spirit as the thief under arrest who does not steal simply because prison walls prevent. Remove the walls and he will show himself a thief still. If the enforcement of law will benefit the community I am in favor of enforcing it. If public officials must be watched in order to insure faithful administration then let us watch them. But all the time let us try to impress upon the mind of every man that the crucifixion of the essential Christ in the interest of men and selfish ends, the strangling of the divinity in the individual soul, the degradation of the faculties that give nobleness to men are things much more awful and farther reaching in effect than simply to be caught stealing or accepting bribes. Then we are also hearing a great deal about education and its power to save. But observation teaches us that the education which does not lead the individual to a recognition of the Christ within him and subject him to its guidance often turns a well equipped villain loose in the world. Look at the problem from whatever standpoint we will the truth is forced upon us that there is no way given under heaven or among men whereby we can be saved except through the crucifixion of low and selfish desires and the crowning and enthronement of the Christ in every human heart. I am aware that many of the scenes to which I have called your attention this morning are better calculated to depress than to uplift. But there is a great deal from which to draw comfort and which should encourage us to work on. If history is reliable there are more people to-day than ever before whose lives are a practical outward manifestation of the Christ within. In certain quarters the doctrine of original sin is still preached with all the power the preacher can command; but in spite of that an ever increasing number of parents are beginning to see in the little child that sleeps sweetly in the cradle in their own home a partial manifestation of the glory of God. When all people come to realize the grand truth here indicated and recognize the fact that not only in Nazareth nineteen hundred years ago, but that now the Christ child is born whenever a babe comes into the world then the realization of the kingdom of heaven among men will not be long delayed. A fate worse than being cradled in a manger with the beasts of the stall will not then await so many of the little strangers that come into our world. Then there will be neither Jew or Gentile, Greek nor Barbarian. All will be one, and "in the bond of peace the unity of the spirit will be kept." Not a narrow sect, a single nation or a favored few, but humanity will be the universal cry and brotherhood will cease to be a hackneyed word the practical meaning of which is not known. Men will then see as they do not now that the enjoyments of heaven cannot be other than mixed with gall as long as a single soul remains in hell, and a means of rescue will be diligently sought and applied. Then our Christmas carols will have a more genuine and sacred meaning than they have to-day, and if as we look upon a redeemed humanity there comes to us the consciousness that we have done somewhat to hasten the day of its redemption, then with our cup of rejoicing full to the brim, we can join in the glad refrain "*Peace on earth and good will to men.*"

The Study Table.

The under mentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Chopin.*

Emerson says it is thievish not to pass on with credit a fine saying of your friend. If one, then, read somewhat which is unusually impressive and affecting to him, is not a debt thereupon to tell others of it or publish it? If so, then it is no favor but a simple duty, and a bit of thankfulness that I call attention to this little book. A small book, only ninety-six small pages, but no more to be judged as to its effect by its size than the page-long wonderful preludes of Chopin. The volume has been culled from two different works of George Sand, and made up with a rare felicity. I say *rare* advisedly. The gift of quoting, choosing, and combining many bits into a vital whole *is* rare. The feat seems done perfectly in this little book by Miss Weiser; and the translator, Mrs. Curtis, has done her part excellently.

It is but justice to say that it is a long time since I have read a book, large or small, that has moved me so much or left so peculiar, distinct, strong and valuable impressions on my mind. I have lingered on pages with delight. The book combines three things, the scenery and environment, George Sand, Chopin. Each stands forth with separate distinctness within the purpose and limit of the design, yet all are fused into one impression also. The descriptions and accessories are chosen with rare judgment and feeling; they combine humor with beauty, and are very vivid, full of character, illumined. George Sand writes of herself in a manner that may give new thoughts of her to some lovers of her writings. But around Chopin and her thoughts and judgments of him and revelation of his musical composition the interest of the little book centers. And it is very impressive. It will give any one very serious reflections. Especially will one be likely to dwell earnestly on the picture of Chopin as to his affections. There are deep and critical lessons in it. His affection for his friend (George Sand) is little dwelt on, yet a tribute is paid to it, and this seems very true and deep. A fine saying occurs about it applicable to all friends; speaking of their having indulged in mutual reproaches only once, "the first and last time." She says, "So elevated an affection should break, if needs must be, but not waste itself in unworthy recriminations."

The following true and fine utterance occurs, against a stoical apathy: "He who could receive the blows of fortune without revolt would show a want of true wisdom, and would be constrained to regard the sorrows of his fellow creatures with the same stoical, brutal indifference."

In fine, the little work is instructive, affecting and charming. It is a credit to the compiler who has given it such a singular unity, and also to the translator who has given it its English. J. V. B.

Fifty Years of Unitarian Life. Edited by Rev. T. H. Eddowes, Frances Le Baron and Rev. George Brayton Penney. Cloth $1.00, paper 50 cents.

Unity readers will perhaps remember the account given in these columns about six months ago of the semi-centennial exercises of the Unitarian church at Geneva, Ill. A permanent record of this interesting occasion now appears in the little book before us, illustrated with a portrait of the first pastor of this, all but one, oldest Unitarian society in the state, Rev. A. H. Conant, and pictures of the church edifice and the new parsonage. This printed record contains Mr. Fenn's sermon on "Some religious changes in fifty years," the historical sketch of the society by Rev. T. H. Eddowes, sketch of the life and work of Mr. Conant by Miss Le Baron, and reports of the address of welcome by the present pastor, and the after-dinner addresses on the grounds of Mr. J. D. Harvey, where the collation was served. The work is neatly printed and bound and the proceeds of the sale will go towards the expenses of the new parsonage; an enterprise showing such faith and courage on the part of its projectors that it well deserves the aid the purchase of this little book by the friends of our liberal movement would afford. "Fifty Years of Unitarian Life" is no mere personal record of a few people, but part and an essential part of actual history, going far back to the days of early pioneer struggle and conquest. It belongs in every Unitarian library. Will not every one who reads this notice invest half a dollar in the brave enterprise for which it stands. Address, Rev. T. H. Eddowes, Geneva, Ill. C. P. W.

Proofs of Evolution. By Nelson C. Parshall. Chicago: Charles H. Kerr & Co. Cloth, 50 cents.

The above is one of a series of lectures delivered before the Brooklyn Ethical Association, a society whose high aim and standing afford their own guarantee for the work of its members. We have here a brief but lucid presentation in seventy pages of the general principles of Evolution, less designed for the beginner in that study than for one already versed in its main truths; yet serving to an extent the beginner's purposes too in the clear outline it presents of the whole subject. Mr. Parshall writes in an energetic and convincing strain that holds the reader's attention and makes an interesting narrative from beginning to end. In summing up his subject he finds in conscience the final product of Evolution. Like mind, motive, reason, will and language, it was lowly born and has risen from the manger of consciousness. It is the collected inheritance of the best tendencies of life. C. P. W.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Where is My Dog? or, is Man Alone Immortal? By Rev. Charles Josiah Adams. New York: Fowler & Wells Co. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 202, $1.00.

The Well Dressed Woman: By Helen Gilbert Ecob. Illustrated. New York: Fowler & Wells Co., A. C. McClurg & Co. Cloth, 16mo, pp. 253, $1.00,

Francis Drake, A Tragdey of the Sea: By S. Weir Mitchell, M. D., LL.D., Harvard. Boston and New York. Houghton, Mifflin & Co. Cloth, 16mo, pp. 60, $1.25.

The Mother and Other Poems. By S. Weir Mitchell, M. D., LL.D., Harvard. Boston and New York: Houghton, Mifflin & Co. Cloth, 16mo, pp. 69, $1.25.

The Unitarian Pocket Almanac, 1893. London: British and Foreign Unitarian Association. Leather, gilt edges, pp. 156.

"The Pace That Kills"

is overwork—

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* *Chopin.* Sketches from George Sand's "History of My Life" and "A Winter in Majorca." Selected and arranged from the original by Laura Wieser. Translated by Grace Curtis. Chicago: Clayton F. Summy, 176 Wabash Ave.

Notes from the Field.

Chicago.—A Christmas celebration of the Chicago Ethical School was very fittingly held on New Year's Day, as a happy combination of gift-giving and a hopeful outlook towards future work. While it was meant to be entertaining to the children, that was not its main object; but, rather, to demonstrate to the parents and new members of the society what were the objects and methods of the school. The children's enjoyment was that of doing, of being an important part in an interesting program, and in the refreshments and freedom which followed.

Songs and responsive exercises are printed on large leaves of manilla paper, (four by six feet in size and adjusted to a standard nine feet high) which can be seen from all points of the room. They were heartily rendered. After the superintendent's greeting, Mr. Mangasarian made a brief address, followed by clear reports by the teachers of the seven classes regarding the subjects and methods of their work, which are somewhat different from those of the church Sunday-schools. The entire school are studying the "Duties of Life," but each class in a different manner—through story, fable, Greek legend, Plutarch's Lives, every-day incidents and direct consideration of some particular virtue or fault. Nothing is didactic; not *what* to think but *how* to think is taught, the teacher being only a helpful guide to the young minds who work their own way to right conclusions.

Miss Mary E. Burt was present and warmly endorsed the work of the teachers, saying they were not only maintaining a school for ethical instruction but had established, unconsciously, an educational institute well worthy the attention of educators of the country, and such as she herself had just been helping to establish in the East in company with Edward Everett Hale, John Burroughs and others.

Mr. Salter was present and was warmly welcomed by all, speaking in the beautiful old-time way of his that all who know him so appreciate. The children brought bountiful gifts of fruit, books and toys for the Maurice Porter Memorial Hospital for sick, poor children. A reception for the older people followed with a large attendance.

JUNIATA STAFFORD, *Supt.*

Milwaukee, Wis.—We are late in noticing the modest but most pleasant jubilee of the Unitarian church here on the evening of December 16. This church has entered the small circle of half-century Unitarian churches in the West. The ladies of the church sent out their invitation to a reception and supper in the ample parlors and dining-room of the church. There were few outside friends, the occasion being observed rather as a home festival. Following the supper, to which over two hundred sat down, the company gathered in the parlors. A hymn was sung and Mr. Secrist, the minister, spoke a few words and called for reminiscences from the older members of the congregation. The responses to this call were a delightful part of the evening. Letters were read from Revs. Carlton A. Staples, Edward H. Hall, William C. Gannett, and T. B. Forbush, former ministers of the church. Mr. Hosmer, Secretary of the Western Unitarian Conference, was present and spoke congratulatory words. Altogether it was a most enjoyable occasion to those present, and one likely to quicken anew this society which seems to have taken a fresh lease of life under its young and earnest minister.

Christmas Echoes.—Reports of Christmas services, congregations and Sunday-schools, continue to reach us; the more distant naturally arriving late. These reports show the growing emphasis of these festivals of the ecclesiastical year in our free churches. Whatever carries a genuine human significance ought to find place, most of all, in such churches. If ever we have a "liturgy" in our free congregations—a matter much discussed of late years, pro and con,—it will not only need to be in itself a growth, but the readiness to use and enjoy it will also have been necessarily a matter of education. Towards such end these local orders-of-service, with their varied excellences and defects, are a test and preparation. Among the reports from remoter churches is one from Austin, Texas. The New Testament poem of the nativity ran like a thread through the program, and on this were strung carols and music of a higher character from the great composers. The *Daily Statesman* prints Rev. E. M. Wheelock's sermon in full. It was a broad, appreciative, humanitarian presentation and interpretation of the great teacher of Nazareth.

Peoria, Ill.—Rev. R. B. Marsh, who has been in charge of the Universalist church in this city, has taken in hand the organization of a "People's Church." At the first meeting, New Year's Sunday, two hundred were present, including many prominent citizens. The meetings are held in Rouse's Hall. The printed announcement of the new movement bears the motto: "Freedom, Fellowship and Character in Religion," and closes with a "cordial invitation" to "all who love Liberty, Truth and Human Brotherhood, to join with us in sincere and kindly efforts to elevate and bless mankind." Mr. Marsh was educated as an Episcopalian and was ordained in that ministry. His change of views led him to the Universalist pulpit, and again to this new movement to organize a "People's Church." There should be elements enough in such a city as Peoria to make a strong, free, progressive church. We hope that such will come in time.

Hobart, Ind.—A program of fortnightly Sunday evening services, extending from Nov. 13 to April 2, has been printed. These services are wholly in the hands of the laity and mark the intelligent and active interest of this congregation that has been unable to support a permanent minister. Both men and women have part in the program. There is a "leader" appointed for each evening, who uses the little manual services prepared by ex-secretary Effinger, and another person reads an original paper or discourse. The list of subjects announced is: Thomas Payne, Tennyson, Emerson, Washington, Elias Hicks, Channing, Columbus; The Analogy of the Individual to Society; The Influence of Literature in the Enfranchisement of Woman; How the Sun and its planets were formed. Mr. W. H. Rifenburg, who leads in the course, has for years been to this society the leader out of the pulpit.

Junction City, Kan.—In the death of Rev. Alfred Barnes, "Father Barnes," as many affectionately called him, the Universalist church here has lost its faithful minister of these last sixteen years. Mr. Barnes was born in Dudley, Mass., in 1816. He studied for the Universalist ministry under Rev. Abel C. Thomas and at the age of twenty-three was settled over a church in Wrentham, Mass. He came to Illinois in 1845 and became known in several of the liberal pulpits of this state, either by supply or exchange. He was a man widely beloved in his own fellowship and respected by all who knew him by reason of his sincerity of thought and kindly spirit. His wife, Sarah Merrill, of Andover, Mass., survives him.

Hinsdale, Ill.—Unity church, under the ministry of Rev. A. W. Gould, is steadily gaining in numbers and influence. Several persons from LaGrange have recently become regular attendants. At Christmas time a generous purse was given their minister by the congregation in appreciation of his able and devoted leadership, and an increase of salary has been determined for the coming year. With trained mental methods and great breadth and freedom of thought, Mr. Gould combines the reverent spirit and turns the new science and new criticism into suggestion and inspiration for the soul's higher life.

Boston.—Rev. Geo. W. Cooke, secretary of the Unity Club and Bureau, 25 Beacon St. appeals to all clubs, guilds, literary classes, women's study classes, temperance and philanthropic organizations, connected with Unitarian churches, to send to him the programs, manuals, topic lists, etc., for use in his office, that others may take advantage of these plans and methods in new organizations and in planning for future work.

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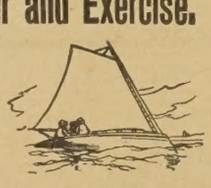

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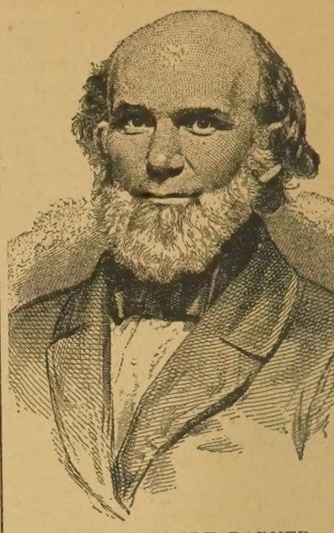

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Man, to-day, as never before, is endeavoring to work in harmony with the forces of nature that "make for Righteousness."
—*C. T. Stockwell.*

Cheer up.

go gloomily, man with a mind!
e is a better companion than fear,
lence, ever benignant and kind,
es with a smile what you take with a
ar;
All will be right,
Look to the light,—
ng is ever the daughter of night,
at was black will be all that is bright,
Cheerily, cheerily then! cheer up!

a foe is a friend in disguise,
y a sorrow a blessing most true,
g the heart to be happy and wise,
n love ever precious and joys ever new.
Stand in the van!
Strive like a man!
the bravest and cleverest plan,
ng in God, while you do what you
n,
Cheerily, cheerily then! cheer up!
—*Selected.*

A Little Hero.

ndpapa took little four-year old
down town to see the Christights. The day was cold and
and they had eaten nothing
breakfast. About two o'clock
reached a restaurant, from
ce was wafted an appetizing
of good things. "We will go
d have a cup of coffee," said
lpapa. "Mamma does n't like
drink coffee," sighed Philip.
h, it will do you good," re-
d Grandpapa, who thinks chil-
can eat and drink anything with
nity. They went in. Two cups
fee and two plates of rolls were
ed. Philip ate his rolls, but
d not touch the warm tempting
, of which he is very fond, be-
he thought mamma would not
him to take it. Was he not a
hero? M. R. H.

Birds As Surgeons.

ne interesting observations relat-
to the surgical treatment of
ds by birds were recently brought
I. Fatio before the Physical
ty of Geneva. He quotes the
of a snipe, which he has often
ved engaged in repairing dam-
With its beak and feathers, it
s a very creditable dressing,
ing plasters to the bleeding
ls, and even securing a broken
by means of a stout ligature.
one occasion he killed a snipe
had on the chest a large dress-
mposed of down taken from other
of the body and securely fixed to
ound by the coagulated blood.
he had brought home snipe
nterwoven feathers strapped on
site of fracture of one or other

most interesting example was
f a snipe both of whose legs he
nfortunately broken by a mis-
ed shot. He recovered the ani-
ly on the day following, and he
found that the poor bird had
ved to apply dressing and a sort
nt to both limbs. In carrying
is operation, some feathers had
e entangled around the beak;
and, not being able to use its claws to get rid of them, it was almost dead from hunger when discovered.

In a case recorded by M. Maguin, a snipe, which was observed to fly away with a broken leg, was subsequently found to have forced the fragments into a parallel position, the upper fragments reaching to the knee, and secured them there by means of a strong band of feathers and moss intermingled. The observers were particularly struck by the application of a ligature of a kind of flat leaf grass wound round the limb in a spiral form and fixed by means of a sort of glue. —*Medical Record.*

THERE is a sublimity in common things, even in what we call vulgar. Nay, it is not the exceptional things in life which are the noblest. It is the every-day's march of men like you and me; not the high lift or the sudden spring of rare and exceptional persons. How we prize the relics of exceptional men,—an inkstand of Lord Byron, a pen of Walter Scott, the sword of Oliver Cromwell. But to me the tools which a man works with have a certain sanctity and venerableness; the hod of the laborer, the smith's forge-hammer, partake of these. A wheelwright's son in Old England once became Archbishop of Canterbury; and in his library he kept a carriage wheel which his own hands had made in his youth, and he counted it as an honorable escutcheon, and showed it as that great man's coat-of-arms.—*Theodore Parker's "Lessons from the World of Matter and the World of Man."*

DO WE credit the servant behind our chair with the amount of self-control required not to comment upon our conversation, reply to our rebuke, or retort upon our temper, injustice, or suspicion? Perhaps one-third of the reticence and self-possession which we require of the kitchen would keep the parlor in good nature for a generation.—*E. S. Phelps.*

SOMETIMES we say, This thing is not right, but it will do in the long-run. How far can you and I see? The best only a hand-breadth. How clearly? But with exceeding dimness. We say it will last our time, and so serve our purpose. Is it not worth while to remember that our time, after all, is eternity?—*Parker.*

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Jewish Liberals: "Ruth" and "Jonah."

Do we find anywhere other ideas than those of Ezra prevailing in Jewish minds? Isaiah 56 : 1-8. What promoted among the Jews in the Persian kingdom these universalistic sentiments?

Which books in the Old Testament contain evident proof of the opposition against Ezra's principles?

If the book of Ruth dates from this period, why has it been placed in the order of the Bible books after the Judges? Which Jewish law or custom plays a conspicuous part in this narrative? Deut. 25 : 5 to 10. What is the purpose of the book? B. f. L. I. p. 424 to 433.

In what respect does the author of the book of Jonah differ from Ezra? What explanation is given here of many not fulfilled prophecies against heathen people? What is the main thought of this novel? B. f. L. II. p. 525 to 527.

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Tell the children what a faithful wife this Ruth was, who would not leave uncared for the mother of her deceased husband for whom she thus showed her love even after his death. Then in order to make them understand the latter part of the history, tell them what Jewish law or custom we know from Deut. 25 : 5 to 10. Omit the scene on the threshing-floor (Ch. 3,) but tell them that Ruth, speaking with Boaz based her claim upon this custom and in the simplicity of these times requested him to marry her. When the author mentions that from this marriage in the third generation King David had come forth, he obviously wishes to show that even such a marriage of a Jew with a foreign woman may be blessed by Jahweh.

In the book of Jonah also the heathens are pictured with evident preference (Ch. 1 : 13; 2 : 5 to 10,) while in Jonah's character the narrow-minded Judaism is depicted with disapprobation. Give the children the whole story without any restriction and they will understand the fiction as well as its meaning.

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1879.—William C. Gannett, St. Paul; Jenkin Lloyd Jones, Janesville, Wis.; Miss Caroline Richmond, Providence, R. I.; Mrs. C. H. Clark, St, Paul, Minn.; Mrs. J. D. Ludden, St. Paul, Minn.
1880.—Miss Jennie Robinson, Milwaukee, Wis.; Mrs. Frank B. Cook, Janesville; Frederick L. Hosmer, Cleveland, Ohio; Mrs. E. P. Allis, Milwaukee, Wis.; Mr. John D. Caldwell, Cincinnati, Ohio.
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